

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 28th May 1892.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
Fortnightly.				
1	"Ahmadí" ...	Tangail, Mymensingh	600	28th April 1892.
2	"Bankura Darpan" ...	Bankura	.....
3	"Kaliyuga" ...	Calcutta	.....
4	"Kasipur Nivási" ...	Kasipur, Barisál	280	
5	"Navamihir" ...	Ghatail, Mymensingh	500	
6	"Ulubaria Darpan" ...	Ulubaria	700	
Tri-monthly.				
7	"Hitakari" ...	Kushtia	800	
Weekly.				
8	"Bangavási" ...	Calcutta	20,000	21st May 1892.
9	"Banganivási" ...	Ditto	8,000	20th ditto.
10	"Burdwán Sanjiváni" ...	Burdwan	335	17th ditto.
11	"Cháruvartá" ...	Sherepore, Mymensingh	400	16th ditto.
12	"Dacca Prakásh" ...	Dacca	2,200	22nd ditto.
13	"Education Gazette" ...	Hooghly	825	20th ditto.
14	"Grámvási" ...	Ramkristopore, Howrah	1,000	23rd ditto.
15	"Hindu Ranjiká" ...	Boalia, Rajshahi	212	18th ditto.
16	"Hitavádi" ...	Calcutta	.....	21st ditto.
17	"Murshidábád Pratinidhi" ...	Berhampore	.....
18	"Navayuga" ...	Calcutta	500	19th ditto.
19	"Prakriti" ...	Ditto	.....	21st ditto.
20	"Pratikár" ...	Berhampore	609	20th ditto.
21	"Prithivi" ...	Calcutta	.....
22	"Rangpur Dikprakásh" ...	Kakinia, Rangpur	.....	12th ditto.
23	"Sahachar" ...	Calcutta	800-1,000	18th ditto.
24	"Sahayogi" ...	Barisál	342	
25	"Sakti" ...	Dacca	.....
26	"Samáj-o-Sáhitia" ...	Garibpore, Nadia	1,000	
27	"Samaya" ...	Calcutta	3,000	20th ditto.
28	"Sanjiváni" ...	Ditto	4,000	21st ditto.
29	"Sansodhini" ...	Chittagong	.....
30	"Sáraswat Patra" ...	Dacca	300	21st ditto.
31	"Som Prakásh" ...	Calcutta	600	
32	"Srimanta Sadagar" ...	Ditto	.....	21st ditto.
33	"Sudhákár" ...	Ditto	3,100	20th ditto.
34	"Sulabh Samáchar" ...	Ditto	.....
Daily.				
35	"Banga Vidyá Prakáshiká" ...	Calcutta	500	17th, 18th 21st, 23rd, 25th and 26th May 1892.
36	"Bengal Exchange Gazette" ...	Ditto	.....	19th, 20th & 23rd to 25th May 1892.
37	"Dainik-o-Samáchár Chandriká" ...	Ditto	1,000	19th, 22nd, 23rd, 25th and 26th May 1892.
38	"Samvád Prabhákár" ...	Ditto	1,500	19th to 21st, 23rd and 25th May 1892.
39	"Samvád Purnachandrodaya" ...	Ditto	300	Ditto, and 23rd to 26th ditto.
40	"Sulabh Dainik" ...	Ditto	.....	Ditto ditto ditto.
ENGLISH AND BENGALI.				
Weekly.				
41	"Dacca Gazette" ...	Dacca	.....	23rd May 1892.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Date of papers received and examined for the week.	
HINDI.					
Monthly.					
42	"Darjeeling Mission ke Másik Samáchár Patrika."	Darjeeling	50	21st May 1892.	
43	"Kshatriya Patriká" ...	Patna	250		
Weekly.					
44	"Aryávarta" ...	Calcutta	750		
45	"Behar Bandhu" ...	Bankipore	500		
46	"Bhárat Mitra" ...	Calcutta	1,200		
47	"Champaran Chandrika" ...	Bettiah	350		
48	"Desí Vyápári" ...	Calcutta	.....	
49	"Hindi Bangavási" ...	Ditto	.....	
50	"Sár Sudhánidhi" ...	Ditto	500		
51	"Uchit Baktá" ...	Ditto	4,500		
URDU.					
Weekly.					
52	"Al Punch" ...	Bankipore	.....	
53	"Anis" ...	Patna	.....	
54	"Calcutta Punch" ...	Calcutta	.....	
55	"Darussaltanat and Urdu Guide" ...	Ditto	340		
56	"General and Gauhariasfi" ...	Ditto	.....	
57	"Mehre Monawar" ...	Muzaffarpur	.....	
58	"Raisul-Akhbari-Murshidabad" ...	Murshidabad	150		
59	"Setare Hind" ...	Arrah	.....	
URIYA.					
Monthly.					
60	"Asha" ...	Cuttack	165		
61	"Echo" ...	Ditto	.....	
62	"Pradíp" ...	Ditto	.....	
63	"Samyabadi" ...	Ditto	.....	
64	"Taraka and Subhavártá" ...	Ditto	.....	
65	"Utkalprána" ...	Mohurbhunj	.....	
Weekly.					
66	"Dipaka" ...	Cuttack	.....	
67	"Samvad Váhika" ...	Balasore	200		
68	"Uriya and Navasamvád" ...	Ditto	420		
69	"Utkal Dípiká" ...	Cuttack	420		
PAPERS PUBLISHED IN ASSAM.					
BENGALI.					
Fortnightly.					
70	"Paridarshak" ...	Sylhet	480	16th ditto.	
71	"Silchar" ...	Silchar	500	16th ditto.	
Weekly.					
72	"Srihatta Mihir" ...	Sylhet	332		

I.—FOREIGN POLITICS.

The Amir of Afghanistan.

The *Hitaradi*, of the 21st May, has the following:—

HITAVADI,
May 21st, 1892.

The *Civil and Military Gazette* newspaper is urging the Government of India to declare war against the Amir of Afghanistan for his alleged occupation of Bajour. But if the Amir has actually occupied Bajour, cannot the matter be settled by any means other than an appeal to arms? It is rumoured that the Viceroy has written to the Amir protesting against his occupation of Bajour. If so, the Amir's reply will make everything clear. It is also rumoured that the Amir will shortly proceed to Russia. If this rumour turns out to be correct, the Afghan affair will be likely to take a serious turn.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Burdwan Sanjivani*, of the 17th May, says that the Burdwan police have not yet been able to detect the perpetrators of the dacoity at Baikunthapur. If they are not traced, theft and dacoity in the district will be likely to increase in these days of distress, when rice is selling at a high price. If the local police are unable to trace the culprits, competent police officers from other places should be employed to do the work.

BURDWAN SANJIVANI,
May 17th, 1892.

3. The *Bangavasi*, of the 21st May, has learnt that thefts of grain and other crimes have greatly increased in Dakshin Sripura in the Khulna district. This is due to the prevailing distress. The thieves will not touch or take money if they find paddy to steal.

BANGAVASI,
May 21st, 1892.

4. The same paper has learnt that thefts have become rife in Nimta in the 24-Parganas district. Two or three cases of theft lately occurred in the village.

BANGAVASI.

5. The same paper has learnt that thefts have become rife in Bansbaria in the Hooghly district. On the 22nd April last a horse was stolen from the stables of Babu Lalit Mohan Ghosh, zamindar. Two cows have been stolen from a neighbouring village. And only a few days ago a band of dacoits looted the house of an old Brahman woman.

BANGAVASI.

(b)—Working of the Courts.

6. The *Hitaradi*, of the 21st May, says that according to the Noakhali correspondent of the *Indian Mirror* newspaper, Mr. Gun, District and Sessions Judge, sits in his court with eyes shut and talks in an inaudible voice. If any of the amla or pleaders of his Court cannot make out his words and ask him about them, he loses his temper and abuses him. He disposes of all suits, civil and criminal, in a summary way. If any pleader asks him any question about any important business, he uses insulting language to him. It is hoped that the Lieutenant-Governor will enquire into the matter and inflict proper punishment on Mr. Gun if he is found guilty. Mr. Gun has been seven years in Noakhali. Why?

HITAVADI,
May 21st, 1892.

7. Referring to the action of Mr. Phillips, District Magistrate of Mymensingh, in ejecting certain raiyats from their homesteads, which were supposed to lie on a piece of land whose proprietorship is being disputed between Government and a certain private zamindar of Tangail (see Report on Native Papers for the 7th May, paragraph 5), the *Sanjivani*, of the 21st May, says that this action of Mr. Phillips is being defended in certain quarters on the supposition that the Magistrate's subordinates misunderstood his orders and brought about

SANJIVANI,
May 21st, 1892.

the mischief. But the following letter will clearly prove that the raiyats were ejected under distinct orders from Mr. Phillips:—

S.

No. 4059D., dated 19th March 1892.

From—ABUL MAHAMOD, for Collector,
To—The Sub-divisional Officer, Tangail.

REFERRING to your No. 855D., dated 15th March 1892.

I fully agree with you. The objection about starting from another tri-junction point is only made with the object of keeping up the acts of trespass, for which the criminal trespassers should have been criminally prosecuted and punished.

2. These men have deliberately come on to the khas mahal in spite of the proceedings of Government officers. As Collector, I direct you to go at once to remove their houses within a week. They are, as you have pointed out, new erections. If they disobey this order, they will not only be prosecuted, but I will have them ejected.

3. Some sort of boundary mark should be erected under section 46 of the Survey Act. If they are removed or injured, I shall proceed under Part III of the Act, and also institute a prosecution under section 434, Penal Code.

4. An order to vacate the houses or remove within a week is herewith sent.

5. You will observe that no suit lies against Secretary of State under section 9 of the Specific Relief Act. A private proprietor cannot forcibly remove trespassers without subjecting himself to a previous action: the Collector can do so.

6. I desire that the public of Tangail and the landlords in particular shall realize the fact that I will no longer tolerate these attempts to seize and encroach on other people's property without rhyme or reason. If Government itself can be made a victim of force, and does not protect its own raiyats from oppression, it is a sorry look-out for ordinary people. You may be assured that you will be upheld in your determination to put down injustice and oppression.

This letter will surely disabuse those who think that the raiyats were ejected by Mr. Phillips' subordinates under a misapprehension of his orders. The writer is not aware that any Magistrate before Mr. Phillips ever issued such orders as these for bringing about a riot.

In paragraph 5 of his letter Mr. Phillips speaks of some extraordinary power which the Collector is supposed to possess; but the writer does not know under what secret law the Collector is supposed to possess that power. Mr. Phillips says that "a private proprietor cannot forcibly remove trespassers without subjecting himself to a previous action: the Collector can do so." Such an interpretation of the law can emanate only from Mr. Phillips—from the man, that is, who once remonstrated with the Judges of the High Court on their ignorance of the law. The interpretation amounts to this that, if Mr. Phillips, the Collector, were to forcibly occupy the zamindari of Srimati Jahnabi Chaudhurani, the Chaudhurani could not forcibly eject Mr. Phillips, but if the raiyats of the Chaudhurani were to forcibly enter upon *khas mahal* land, Mr. Phillips, the Collector, could without bringing any action against them eject them from the land in question. But can Mr. Phillips say under what section of what law the power to act in this *zubburdust* style is vested in a Collector? The writer, for one, is not aware of the existence of any such law. Nor have some eminent barristers of the High Court with whom he has talked on the subject been able to tell him that such a law exists. It is true that an action cannot lie against a Collector under section 9 of the Specific Relief Act, but the Penal Code and the entire civil law is applicable alike to the sovereign and the subject. Srimati Jahnabi Chaudhurani can, if she likes, at once prosecute Mr. Phillips criminally or bring a civil suit against him for having ordered his subordinates to demolish the houses of her raiyats. The immunity granted to the Collector under Section 9 of the Specific Relief Act, perhaps, led Mr. Phillips to suppose that he could do any wrong act whatsoever without making himself liable to a civil suit or a criminal prosecution. Such ignorance of the law on Mr. Phillips' part is really astonishing. His new interpretation of the law has terrified everybody, lest it should lead him one of these days to the doing of some more

mischievous action than what he has already done. Mr. Phillips is a learned man, but he is quite unfit to be entrusted with administrative powers. He does not possess that coolness of the head which is an essential qualification in a Magistrate. It was his want of this qualification which made him such a bad district officer at Rajshahi. And it is his want of this qualification also which has subjected Mymensingh to such oppression at his hands. He is not a fit officer for the Executive Service, and he should be therefore transferred to some other department of the public service.

The writer has learnt that Government has already called for an explanation from Mr. Phillips. He has also come to learn that a correspondence is going on between Mr. Phillips and the Sub-Divisional Officer of Tangail regarding this affair, and that Mr. Phillips thinks of saying in explanation that the raiyats' houses were not only recently built, but were uninhabitable; that there were no women or children in those houses; and that the raiyats demolished the houses of their own will. If Mr. Phillips really submits this explanation, the writer will request Government to send a copy of it to the Press Association or to the *Sanjivani*, in order that the writer may have an opportunity of proving that it is a false explanation. All the papers in connection with this case ought to be placed at the disposal of the Press Association.

8. The *Dacca Gazette*, of the 23rd May, has learnt that some chairs belonging to the library in the Kaliganj Munsifi in the Dacca district, having been missing, the duftri of the library, after some search, found them in the office of the accountant, and removed them to the library. The Nazir ordered the chairs to be brought back, but the pleaders objected to this. On this the matter was brought to the notice of the Munsif, who ordered all the furniture of the bar library to be removed from the court-house. The order was immediately carried out to the great dismay of the pleaders.

DACCA GAZETTE,
May 23rd, 1892.

(c)—Jails.

9. The *Burdwan Sanjivani*, of the 17th May, writes as follows:—

The Lieutenant-Governor seems to be of opinion that the large mortality in the jails of Rangpur and Dinajpur is due to the use of bad drinking water, and under this impression

Heavy jail mortality.

His Honour has ordered the supply of pure water to the jails in question. This shows that His Honour is a kind and large-hearted man. But it has been proved on enquiry that the wells from which the prisoners in the above two jails take their supply of water contain pure and wholesome water. And so His Honour's surmise is not correct that the heavy mortality is due to bad drinking water. The mortality in question is in reality due to over-work and insufficient food. The prisoners in the jails are often made to work beyond their capacity, and this overwork breaks down their constitution. And as regards the jail dietary, it is in the first place insufficient, and even this insufficient dietary is in the second place interfered with by warders and other jail officers. The prisoners in the jail hospitals are not properly taken care of, and the food which is supplied to them is adulterated. This is the reason why the prisoners in the jails often die after prolonged illness. If, therefore, the Lieutenant-Governor wishes to put down jail mortality, he should see that no oppression is committed on the prisoners by jail officers, and that good food, in sufficient quantities, is supplied to them.

BURDWAN SANJIVANI,
May 17th, 1892.

(d)—Education.

10 The *Charu Varta*, of the 16th May, says that Government is withdrawing from high education perhaps in the belief that the people have become capable of educating themselves.

Government's educational policy.

And if the authorities be really under this impression, then it must be said that they are greatly mistaken. Is it possible that the Indians have mastered in half a century the culture which the English people took centuries to acquire? Besides, such remarkable progress on the part of the Indians would mean the possession by them of mental powers which the English people are not willing to give them credit for, and which they do not, as a matter of fact, as yet possess except in a very small measure, the power, for instance, of self-government. And the power to educate one self, it should be noted, is a higher power even than the

CHARUVARTA,
May 16th, 1892.

power of self-government. In fact, the Indians have not yet been able to educate themselves to a degree which could enable them to take exclusive charge of the education of their own children.

PRATIKAR,
May 20th, 1892.

11. The *Pratihar*, of the 20th May, dissuades the advisers of the Maharani Swarnamayi from their resolution to abolish the law classes of the Berhampore College. Law schools are few and far between in the mufassal; and the maintenance of the law classes will not surely be a heavy drain on the purse of the generous lady.

The writer would also beg the Maharani to have a boarding-house constructed in connection with the college, as the location of the students' mess in a hired building is the cause of heavy expenditure and great inconvenience to students.

SANJIVANI,
May 21st, 1892.

12. The *Sanjivani*, of the 21st May, says that some time ago the Lieutenant-Governor and Governor expressed a wish that school boys should follow an ascetic style of living, so that their food expenses may not exceed Rs. 2 a month. And now His Honour has expressed the further wish that he would like to see them living in comfortable houses. His Honour regrets that palaces should be erected for school boys, whilst Sub-divisional Officers and Munsifs in the mufassal should be living in miserable dwellings in consequence of Government's inability to give them better lodgings. But has His Honour anywhere seen palaces erected for students at Government's expense? Is His Honour under the impression that the Eden Hindu Hostel in Calcutta has been erected at Government's expense? His Honour ought to know that the hostel was constructed with money obtained by private subscriptions. But however that may be, does His Honour after all want students to live in huts?

(c)—*Local Self-Government and Municipal Administration.*

PRATIKAR,
May 2 th, 1892.

13. The *Pratihar*, of the 20th May, says that the construction of new drains on a higher level in certain parts of the Berhampore Municipal matters. Berhampore town has made the old drains in other parts of the town perfectly useless. Drainage through the old passages is completely stopped, and the drain water stagnates and sinks into the ground, causing serious damage to buildings.

The writer would also draw the attention of the municipal authorities to the condition of the burning ghats in Berhampore. The level of these ghats ought to be raised, or they will be submerged during the coming rains.

SANJIVANI,
May 21st, 1892.

14. The *Sanjivani*, of the 21st May, says, that at a meeting of the Municipal Commissioners of Calcutta, held on Tuesday, the 17th May, it has been resolved to call the Central Road the Harrison Road. But it has been an act of folly on the part of the Commissioners to call the best road in Calcutta after Sir Henry Harrison, whilst only a narrow and dirty street is going by the name of Ripon, the man who introduced local self-government into the country, and a very narrow lane is going by the name of the late Rai Kristo Das Pal Bahadur, who was a staunch friend of local self-government. The Calcutta public would have preferred to see the Central Road named after the late Pandit Vidyasagar, or the late Dr. Rajendralala Mitra.

SANJIVANI.

15. The same paper has learnt from its Tangail correspondent that the lessee of the pound at Porabari in the Tangail sub-division of the Mymensingh district bribes people, with the object of inducing them to procure horses and cattle for detention in the pound, the bribe being one anna in the day time and two annas in the night for each animal. The lessee also extorts exorbitant feeding charges, though the impounded animals are scarcely given any food. Even if an animal is detained for less than three hours, the owner has to pay a day's feeding charge, in addition to the usual fine. And where an animal is impounded for a whole day and night, two days' charges are exacted in addition to the fine. The facts have come to the knowledge of the Chairman of the Local Board, and it is hoped that the extortions of the pound-keeper will be stopped.

16. The same paper says that a few lamps and hydrants have become an absolute necessity in Haldar Bagan Lane in Ultadanga, near Calcutta. For want of pure water the people of that locality have also to drink filthy tank water, and cholera and other diseases are in consequence making a havoc among them.

SANJIVANI,
May 21st, 1892.

(f)—Questions affecting the land.

17. The *Pratihar*, of the 20th May, says that Collectors of districts have been instructed not to invest the surplus profits of the Court of Wards' estates in future in Government securities, but to devote them wholly to the improvement of the estates. But the sort of improvement contemplated by Government, namely, construction of roads, &c., on the estates, will, though adding somewhat to the superficial comfort of the raiyats, be of little general use to the owners of the estates. Again, if the whole surplus money is spent in this way, then in the case of any emergency in the estate itself, money will have to be raised by loan, and the estate will thus become gradually encumbered. The reasons which induced Government to abolish the *takavi* system also exist in regard to private zamindars, and ought not to be lost sight of by the authorities in dealing with private estates. The rule about spending 10 per cent. of the profits of a Court of Wards' estate in local improvements was a very good one, and may be allowed to stand. If the new rule is enforced, none but indebted zamindars will be benefited under the Court of Wards' management.

PRATIHAR,
May 20th, 1892.

(g)—Railways and communications, including canals and irrigation.

18. The Mymensingh correspondent of the *Sanjivani*, of the 21st May, says that the bridge of the river Khitcha in the Netrokona sub-division of the Mymensingh district, though constructed only last year at an expense of about fifteen or sixteen thousand rupees, is already cracked. The bridge on the Kalia Chapra was also cracked shortly after its construction. The matter was investigated at the time the bridge was cracked, but the public have never known what the result of the investigation was. It is hoped that the present Chairman of the District Board will make a thorough investigation into the matter, and see that public money is not squandered in future in this way.

SANJIVANI,
May 21st, 1892.

(h)—General.

19. The *Navayuga*, of the 19th May, has heard that Mr. Stevens, the Junior Member of the Board of Revenue, will be appointed to the post occupied by Sir Henry Harrison, and Mr. Lyall will take Mr. Stevens' place. But the writer thinks that the Junior Membership of the Board ought to be given to Mr. Beames in preference to Mr. Lyall. Mr. Beames is a man of learning and experience. He was once appointed a Member of the Board, and his re-appointment to it will increase its prestige. The writer is sure that nearly all civilians are more or less guilty of the offence which led to Mr. Beames' removal from the Board. Again, it is unjust to inflict life-long punishment on a man for an offence committed long ago.

NAVAYUGA,
May 19th, 1892.

The same paper has the following :—

20. The English passed the Consent Act with the ostensible object of protecting childwives from oppression. But if they are so anxious to promote the peace and happiness of their subjects, how is it that they do not address themselves to the task of removing the hundreds of ills from which their subjects suffer? The opium business of Government, for instance, is doing immense mischief to the Indian people by destroying their peace and happiness and by degrading them to the condition of beasts. Increased use of opium is also increasing suicide in the country. The people of England have commenced to agitate against the opium business of Government, and that business is also being opposed by people here. But still Government is unwilling to exert itself in the matter. Why this apathy? There were hardly one or two deaths in the year from Hari Maitism, and yet the kind-hearted English, moved by their love for their subjects, passed the Consent Act. But if the English are so kind to their subjects, how is it that they have not yet any law for putting down

NAVAYUGA.

suicide? And is not the opium trade of Government doing more mischief than cohabitation with a girl of less than 12 years? Will Mr. Scoble answer the question from England?

SUDHAKAR,
May 20th, 1892.

21. The *Sudhakar*, of the 20th May, regrets that the Government of India should think fit to throw open to the Natives of India a smaller number of posts in the higher executive and judicial services than were recommended by the Public Service Commission and the Secretary of State. This reduction by the Government of India will be a serious blow to native interests.

HITAVADI,
May 21st 1892.

The Hardwar affair.

22. The *Hitavadi*, of the 21st May, has the following on the Hardwar affair:—

On the occasion of the last *Mahavaruniyoga*, nearly a lakh of people assembled at Hardwar. The *yoga* in question happens at long intervals and is peculiarly sacred in the eyes of the Hindus. The last *yoga* of the kind occurred in 1865. This year Hindus from all parts of India went to Hardwar for the purpose of bathing in the Ganges, and the Railway companies sold nearly five lakhs of tickets. But only 70,000 pilgrims were allowed to go to Hardwar, and the rest had to come away disappointed. Government feared lest the intense heat of the place should give rise to cholera and other infectious diseases and sent away the pilgrims in order to prevent overcrowding at Hardwar. It made good arrangements for protecting the lives and property of the pilgrims, but it took no steps to protect their honour. Oppression was freely committed on the pilgrims. The *Amrita Bazar Patrika* newspaper's statements on the subject, classifying the various acts of oppression under six heads, are then quoted, and the following remarks are made:—

It will be a matter of very great regret if these charges against Government turn out to be true. To whom shall the people go to seek for protection, if those who are entrusted with their lives and property, and relying on whose assurance and help they are practising their religion, act in this way? It is said that Mussalman constables were employed to disperse the Hindu pilgrims. And why? Does not Sir Auckland Colvin know how intensely hostile the ignorant and uneducated Mussalmans of the North-Western Provinces and the Punjab are to the Hindus? As the ruler of a very large province, Sir Auckland Colvin ought to have known that Mussalman constables can never let slip an opportunity of oppressing the Hindus. A high official ought to have been appointed to disperse the pilgrims. The object which Government had in view in dispersing the fair was not a reprehensible one. Nevertheless, the fact remains, that a large number of Hindus were prevented from bathing in the Ganges at Hardwar, on an occasion of peculiar sanctity. And when it is remembered that Hardwar is a place of very great sanctity, one should be able to conceive the intensity of the anguish which the disappointed pilgrims must have felt. Sir Auckland Colvin's attempt to meet the charges against his Government which are appearing in the newspapers, in connection with the affair, has been an unsuccessful one. He is a good hand at writing reports and resolutions, but he does not know how to control large gatherings. In his resolution on the subject he has tried to meet the charges against his Government on the strength of the report furnished by Mr. Holmes. But Mr. Holmes was not present on the spot, and so what he says is unreliable. And yet it is on Mr. Holmes' report that Sir Auckland Colvin says that the pilgrims were removed from Hardwar with the greatest care! The writer is anxious to know what His Honour may have to say in reply. It is hoped that he will give a detailed reply to the charges which have been preferred against his officials.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 22nd, 1892.

23. The *Dainik-o-Samachar Chandrika*, of the 22nd May, has the following—

Government is said to have decided upon removing all human habitations from those places in the Murshidabad district which are subject to inundations caused by breaches in the embankments of the Bhagirathi and the Bhairab

Embankments in the Murshidabad district.

rivers, and after taking *khas* possession of the lands to sell off the same as opportunity may occur. The officers of the Public Works Department, it is said, have expressed the opinion that the inundations will increase the fertility of these tracts, and thus lead to an increase of their value. Would it not be well therefore to increase the fertility of the whole country in this way? The Dutch have succeeded in protecting their country from the invasion of the sea,

and should the English in India allow themselves to be vanquished by rivers? It is not really impossible to prevent the disastrous effects of these floods. And, if it had been in England, these floods would have been prevented long before.

24. The *Dainik-o-Samachar Chandrika*, of the 23rd May, has the following—

It is simply because the editor of the *Indian Mirror* newspaper is an extremely dull-witted man that, after his support of

DAINIK-O-SAMACHAR
CHANDRIKA,
May 23rd, 1892.

The *Indian Mirror* on the
Hardwar affair.

the Consent Act, his endeavours to make the Vedas un-Brahminical reading, and his advice to Hindus to preserve their religious orthodoxy intact by visiting England and America, he is now loudly complaining that at Hardwar violence has been done to the Hindu religion. Ram was the incarnation of God in the *tretā yuga*, and it seems that in this *kali yuga* the honour and glory of having given birth to Dulness Incarnate belongs to the Sen family of Colootolla. In the Hardwar affair the police officers caused three temples to be closed for five days, with the result that the gods in those temples were not worshipped during those days. This is, indeed, news which is breaking the hearts of the Hindus, but it ought not surely to break the heart of that social iconoclast, the *he-Babu* of the *Mirror*. The man who does not feel pained at the abolition of the Hindu mother's *garbha dhan*, whose peace of mind is not destroyed by the spectacle of Hindus visiting Mlechha countries, ought not surely to be grieved at the forcible closure of two or three Hindu temples for a couple of days.

The *Mirror* has warned Government to beware. For the recent affair at Hardwar has caused the greatest uneasiness to the whole Hindu community, and the disaffection caused by it is not confined to the educated classes alone; and it will not do for Government to pooh-pooh the existence of this feeling on the ground that it is the feeling of only a microscopic minority. Now, observations like these emanating from the *Mirror* will doubtless come upon many as a surprise. When on the occasion of the Consent Bill agitation, a handful of natives, whose judgment was perverted by Western education, stood against twenty-two crores of Hindus and supported that measure of Government, when the editor of the *Mirror* himself became one of the foremost leaders of that small misguided band, and wrote in favour of that measure in the most presumptuous and dogmatic style, advocacy like this, advocacy, that is, of the whole Hindu society, did not find a place even once in his writings. But though his present writing may cause surprise to others, it does not cause the least surprise to us. For it is very long that we found him out—found out this Olcott-incarnation of the *kali yuga*.

The *Mirror* proceeds to say that the Hardwar affair has had the effect of furnishing the Marwaris all over the country with a common cause, and it is probable that they will hold protest meetings in Calcutta and other places, and that the Hindus will carry the agitation even to England. This is really amusing. Was the dull-witted editor of the *Mirror* sleeping when protest meetings were being held by Hindus and Mussulmans all over India in connection with the Consent Bill?

Instead of writing in the way he has done, the editor should rather feel rejoiced to find that the Hardwar affair furnishes him and Hindus of his ilk with an opportunity of visiting England—an object so dearly cherished by them. For an arrangement for enabling Hindus to visit England without doing violence to Hindu orthodoxy, is the object which the editor is most anxious to see accomplished. He should therefore thank those who are responsible for the recent events at Hardwar. These events have pained every Hindu; still the people cannot help being amused at the attitude of the *he-Babus* in regard thereto. Good comes out of evil, and it will be a matter for congratulation if, in consequence of what has just occurred at Hardwar, these *he-Babus* can yet bring themselves to realise the true state of affairs.

III.—LEGISLATIVE.

25. The *Sahachar*, of the 18th May, has the following in the course of an article entitled "Sir Charles Elliott and public opinion":—

SAHACHAR,
May 18th, 1892.

The Chaukidari and Municipal
Bills.

Sir Charles Elliott has hitherto shown that he is willing to act in accordance with public opinion. And the writer has obtained proof that His Honour is also open to conviction. He, therefore, thinks

that the Lieutenant-Governor will hear what the public are saying in regard to the Municipal and Chaukidari Bills. Of course, there are occasions when a ruler is compelled to go against public opinion. When a ruler, for instance, knows that the opinion which the public have formed in any matter is opinion based upon an insufficient knowledge of facts, he has before him an occasion when he can rightly act contrary to public opinion. The Indian public opposed the annexation of Burma, but Lord Dufferin annexed Burma. And Lord Dufferin was right. For His Lordship knew what the Indian public did not know, namely, that if England had not interfered, Burma would have become French territory and a large French empire would then have touched India on its eastern side. And with this knowledge in his possession, Lord Dufferin rightly resolved to annex Upper Burma. And though the annexation has deprived a people of their liberty and sent a king into captivity, still the Indian empire has benefited by the act. But as regards the proposed Chaukidari Bill, the case is very different, for the people know more about this matter than their ruler. The Chaukidari Bill shows that Government wishes to touch all classes of people by means of the police. But this is opposed to sound statesmanship. For no one wishes to see the tax-gatherer and the policeman at his door. Hitherto the people have themselves elected and appointed village chaukidars, and they have not therefore blamed Government for any trouble and inconvenience which they have had, at times, to suffer in this matter. But if, as has been proposed in the new Chaukidari Bill, the work of appointing chaukidars is entrusted to the Magistrate, people will rightly blame Government at every step. And that will not be a good thing for Government. As it has been thought proper to keep Afghanistan as a sort of 'buffer' between Russia and India, so is it not advisable to have a sort of buffer between the Magistrate and the raiyat? The panchayet has hitherto been this buffer, but the new Bill proposes to deprive the panchayet of all power, and make of them a mere name. If the new Bill is passed, the panchayet will simply collect taxes at a higher rate under the order of the Magistrate, and the chaukidar will become a member of the regular police. These changes will go against the notions of the people, and against the practice which has, for a very long time, obtained in the country. The powers of the panchayet ought to be enlarged instead of being curtailed. As the powers which are now exercised by panchayets are very small, good men do not like to have anything to do with them, and so the men serving as panchayets have been often notorious as sardars of cattle-lifters. As regards the new Municipal Bill, if it is passed in its present form, the Magistrate will have it all his own way in the municipalities. If he thinks that taxes have been under-assessed by a municipality, he will forthwith appoint an assessor. If he thinks that the accounts of a municipality are not all right, an auditor will at once make his appearance. And the salary of both assessor and auditor will have to be paid by the rate-payers. But the question of most importance is, who knows the condition of the people better—the Commissioners of a Municipality or the distant European official? Where is the guarantee that Magistrates will not come to entertain false notions regarding the wealth of a town or village and tax its people more heavily than they should be? The Magistrates are already very much overworked; still such is their thirst for power that they will not object to have their work indefinitely increased. But it is one thing to possess power and another thing to exercise it in a manner which will conduce to the welfare of the public. The lower classes of people have, up to this time, looked upon the Magistrate as their protector, and sought his help in danger and distress. And does Sir Charles Elliott want to alter this state of things? As the Magistrate has his hands full, he will hardly find time for his new duties, which must therefore be left to be done by his subordinates. The information regarding crops, which is published in the *Gazette*, is supposed to be collected after enquiry by the Collector, but is really supplied from hearsay by police officers staying at the thana. So, too, the price lists that are published in the *Gazette* are really supplied by head constables. Similarly the Magistrate will have to depend on his chaprasi or on a head constable, or on a police Sub-Inspector, or an obsequious Deputy Magistrate for information regarding municipalities and chaukidars. And would it be a good thing to shift responsibility in this way from the shoulders of men who are really inspired with a sense of responsibility? It is therefore desirable that

power should, as now, remain in the hands of the people, that its limits should be enlarged and that Magistrates should be entrusted only with the work of superintendence, their superintendence taking the form of real enquiry. But in the proposed Bill everything has been left at the discretion of the Magistrate. And that is despotism. English education has now made great progress in the country, and the people have now begun to understand everything. They have now also a sense of responsibility. This being the case, would it be good policy to encourage so much despotism in these days? The writer will say plainly what he thinks on the subject. His idea is that the more the Congress is demanding a liberal form of Government, the civilian rulers of the country are making the administration more and more rigorous. But there is nothing new in this. The executive authorities are retrograding in the fear that any amount of reform may be won by political agitation. They want to show, in every matter, that they cannot trust the people. This means that the authorities are determined to shut their eyes wilfully to facts. Of course, Government can make any of its measures pass in spite of any amount of opposition from the people. But who shall say that such disregarding of popular opposition is not doing mischief? The late Sir Henry Harrison was thwarted in one of his acts by Babu Nandalal Basu, and he framed the new Municipal Act in retaliation. The native members of the Legislative Council, who know the real condition of the people, opposed Sir Henry's Bill but their opposition proved ineffectual. And the Judges of the High Court now say that they do not understand the new law, and that it ought to be amended. It is for these reasons that the writer says that the new Chaukidari and Municipal Bills are not fit measures for the time. Of course, Government can pass them if it likes, and if it passes them, the people will have to suffer in silence. 'Who are the people?—it is not the English rulers of India that are saying this for the first time in the world's history. But it is impossible for rulers to go on saying for ever—'who are the people?' The Kings of England, at one time, said this. But in England the people, once so scornfully treated, are now real rulers.

26. The *Bihār Bandhu*, of the 19th May, says that the new Chaukidari Bill will deprive the people even of the few privileges of Local Self-Government which they enjoy under the existing chaukidari law. The writer takes objection to the proposal to increase the chaukidari tax 15 per cent., and to the proposal to give the chaukidars all the powers of the regular police.

27. The *Pratīkar*, of the 20th May, has the following:—

Mr. Cotton's speech gives a clear indication of Government's object in introducing the Village Chaukidari Act Amendment Bill. Government is not willing to trust its subjects, and it therefore desires to bring them as completely under its own control as possible, and to make them feel the bitterest consequences of slavery. When the Bill will be passed into law, village chaukidars will be completely subordinated to the police, and the villagers will be allowed to exercise no control over them; and the panchayets will become mere puppets, their only duty being to assess and collect the chaukidari tax. The panchayets will have to pay the chaukidars, but will exercise no control over them. It is clear that when the Bill will be passed, the villagers will have to fear their chaukidars as much as they now fear the police for its oppressive character. And it should be easy to imagine what a painful life the villagers must lead when they will have to fear not only the constable, Ram Sing, but also the village chaukidar, Rama Bagdi. Nor will the new arrangement be in any way convenient to the chaukidar himself. He will have to oppress the villagers at the instigation of the police, but this will not certainly conduce to his own comfort or happiness. Besides, he will have to be at greater pains than at present to please the police authorities. Under the proposed law the work of village watch will be performed exactly as it is performed under the existing law, and the only difference that the new law will create is that the villagers will suffer more persecution than at present. The proposal to make the police keep a constant supervision over the work of the chaukidars will only lead to increased taxation. This work may be conveniently made over to the villagers themselves. As for the appointment of tahsildars to collect the chaukidari tax, the writer thinks that, instead of appointing a separate tahsildar for each village, a tahsildar may be appointed for even five or six villages.

BEHAR BANDHU,
May 19th, 1892.

PRATIKAR,
May 20th, 1892.

The Bill, if passed into law, will cause serious inconvenience to the people. If the legislators had had any experience of the mufassal, they would never have thought of passing such a Bill. But people in high positions have a standpoint of their own from which to look at their inferiors, and there is little hope, therefore, of the people receiving any consideration at their hands. All opposition to the Bill will be ineffectual, and it is certain that it will be passed into law. But a strong protest ought, nevertheless, to be made against it.

SARASWAT PATRA,
May 21st, 1892.

The Chankidari Act Amendment Bill.

28. The *Saraswat Patra*, of the 21st May, has the following:—

The present village chaukidar seldom does his duty. And the reason is that the law has made him the servant of many masters. The Magistrate is his first master, the thána man is his second master, the village panchayet is his third master, and the village zamindar is his fourth master. The Magistrate wants him to serve him in a peculiar fashion—in a fashion, that is different from that in which the zamindar wants to be served by him, and the services he has to render to the thána man are of a different nature from those which the panchayet requires of him. It is true, the Magistrate, the police, and the panchayet are his only lawful masters. But, ten to one, he has his dwelling-house on the zamindar's land, and he must therefore look upon the zamindar as his master, or, it may be, the power and prestige of the zamindar are sufficient to keep the poor man in awe of him. Thus engrossed, or rather distracted, the poorly paid and illiterate chaukidar has little time left to look after his duties of village watch, and all he can do is to convince the authorities, in some way or other, that he has been duly doing his work. People would rather get rid of so useless a watchman altogether than waste their money in paying a chaukidari tax, and live, furthermore, in constant dread of chaukidar and panchayet. It is all the same whether such a chaukidar exists or not.

It is with a view of improving this state of things that Government has proposed to amend the existing chaukidari law, and in so doing, it has secured the sympathy of the people. Some people, indeed, want that in amending the existing law, care should be taken to give a wider scope to the principle of Local Self-Government, but the writer, for one, is not a staunch supporter of Local Self-Government, and would rather see the chaukidari law remain what it is than have it amended in a way which will confer little or no real benefit on the villagers in the way of better securing their lives and property. The chief defect of the existing chaukidari law is, as has been pointed out above, that it places the chaukidar under many masters. And if the law is to be amended, a complete removal of this defect should be the principal object of the amendment. The chaukidar should be placed either entirely under the control of the panchayet, care being taken to make the *personnel* of the panchayet as respectable as possible, or entirely under the Magistrate, as has been proposed by Government which does not like that the people themselves should possess any control over the chaukidar. The writer has no objection to the proposal made by Government, which, in its experience and far-sightedness, may have good reason to expect beneficial effects from measures that may not appear beneficial to the common understanding. But then Government must follow a straightforward policy. Let the chaukidar be converted into a regular policeman, and let a thána be established in every village, and let the Magistrate alone have sole and supreme control over this newly constituted police. And as regards the panchayet, there should be none of that thing at all. It would be better to abolish the panchayet altogether than to have it with powers curtailed as proposed. The chaukidari tax should be collected by paid officers of Government, and Government ought to see that this tax is not increased. The writer would also suggest that the power of arrest be at present withheld from the chaukidar as a sudden increase of his powers will be sure to lead to their abuse in his hands. The writer believes that the public will have no reason to complain against such an arrangement.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SUDHAKAR,
May 20th, 1892.

29. A correspondent of the *Sudhakor*, of the 20th May, says that severe scarcity is prevailing in the Jalpaiguri district. The principal cause of the distress is the export of food-grain to Kuch Bihár. This export trade

ought to be stopped at once, or Government will be obliged, in the course of a month, to open relief works in the district.

30. The *Banganivasi*, of the 20th May, has the following:—

BANGANIVASI,
May 20th, 1892.

Government's view of the distress. Sir Charles Elliott and his advisers want to convince us that scarcity has not yet made its appearance to any appreciable extent in this province, and that the people are still living in ease and comfort. We would have hardly thought of refuting Sir Charles, if it had not appeared to us that, relying on information supplied by his subordinates, he is actually neglecting the starving population of the province, and that such neglect is calculated to lead to very disastrous consequences. Advice given by a native journal may not be agreeable to Sir Charles Elliott, but we must do our duty even at the risk of incurring the displeasure of the authorities. The story of two deaths from starvation recently published by the *Englishman's* correspondent fully bears out the view which the native press has been taking of the prevailing scarcity and distress. The letter will enable the public to judge rightly of the real condition of the country, to judge, that is, whether the Government's statement is right that the distress prevailing in the country is very slight, or our statement is right, that a most distressing scarcity prevails all over the province. There are people who will not believe Government, even if it asserted with all the authority attaching to its statements, that there was no distress in the country.

31. The *Bangavasi*, of the 21st May, says that though the fact of the Government and the prevailing distress. prevailing scarcity has at last come to be in some measure admitted by Government, it still seems not to know that distress has become very severe in certain parts of the province. That people are dying of starvation is clearly established by the letter of the *Englishman's* correspondent, who, writing from a place some forty miles distant from Monghyr, says that two women were one day found lying at the foot of a tree, but before arrangements could be made to feed them, expired. And no more clear proof of the existence of severe distress could be given. The *Englishman's* correspondent has given timely warning to Government, as it has seemed to him that adequate arrangements for relief have not yet been made. It now only remains to know whether Government will set about acting according to the advice of the correspondent, or think fit to contradict his statements.

BANGAVASI,
May 21st, 1892.

32. The same paper says that the rules prescribing restrictions upon the grant of *takavi* loans to peasants suffering from scarcity will make it almost impossible for them to receive these loans.

BANGAVASI.

33. The same paper has learnt from Bayal, within the jurisdiction of the Distress in a village in the Midnapore district. Gumgarh thana in the Midnapore district, that the people of the village are living on one meal a day, and not even that meal is a full meal. The *mahajans* have ceased lending money or paddy to the cultivators. Thefts of paddy have become very rife. Attempts at looting granaries are also being made, and failing that means granaries are being set on fire. Cholera and small-pox are also raging violently in the village, some sixty or seventy persons having died of the former disease in the course of the past year.

BANGAVASI.

34. The *Sanjivani*, of the 21st May, says that the Lieutenant-Governor personally went to Dinajpur, Purneah, Bhágalpur, and Monghyr to see the condition of the people there and, after making his inspection, said that he had not met with half a dozen cases showing weakness or emaciation due to hunger. But for a Lieutenant-Governor to come across famine stricken people would be no less a wonder than the appearance of famine in Belvedere. His Honour has lived in this country for a long time, but has he not yet learnt that the poor people are in due time removed from places through which big officials are likely to pass in the course of their tours? Sir Charles Elliott has seen with his own eyes at Dinajpur how the police endeavour to prevent poor and starving population from approaching His Honour. But the fact of His Honour's not coming across one starving man is no proof that scarcity does not prevail in the country. And His Honour will certainly believe the story of two deaths from starvation related by the *Englishman's* correspondent. The correspondent

SANJIVANI,
May 21st 1892.

has also pointed out that the amount of daily work fixed for a man at the relief depôt is enough to frighten away anybody. And that is the reason why people are not coming to the relief works in large numbers in spite of the scarcity.

VI.—MISCELLANEOUS.

SAHACHAR,
May 15th, 1892.

35. The *Sahachar*, of the 15th May, has the following notice of the late Sir Henry Harrison :—By Sir Henry Harrison's death, the Government of Bengal has lost a fast friend and an able adviser, and the country one of its true well-wishers. The writer offers his sincere condolence to Lady Harrison and to the other members of the deceased gentleman's family. Sir Henry was a high official, and possessed very great abilities. Everything he did bore the impress of his large working power. The present Inspectors of Schools cannot do their work in anything like the way in which Sir Henry did his as an Inspector of Schools. It is he who sowed the seeds of primary education in this country. The motives which guided him in his acts as Chairman of the Calcutta Municipality were not always praiseworthy, but there can be no doubt that he was, on the whole, a well-wisher of the country. He was kind, affable, and possessed of many other good qualities. The measures which he took for the improvement of the Calcutta bustees have laid the town public under deep obligation to him. The Central Road is also due to him. And there can be no doubt that the new road will greatly improve the health of the town. In fact, Sir Henry made a fame for himself by his unceasing efforts to improve the health of Calcutta.

NAVAYUGA,
May 19th, 1892.

36. The *Navayuga*, of the 19th May, has the following :—The *Hitavadi* newspaper, speaking of Mr. Cotton, says :—"Many took Mr. Cotton to be 'a friend of India,' and the book, 'New India,' encouraged the belief. Many thought that Mr. Cotton was in favour of the appointment of natives to high posts. But we see that we were wholly mistaken. We are sorry that we did not find him out so long." But the writer found him out long ago.

NAVAYUGA.

37. The same paper again refers to Maharani Swarnamayi and her affairs, and writes as follows :—Since writing his first article on the subject, the writer has received another letter, expressing grave doubt whether the Maharani is still living or not. The writer cannot place absolute reliance on any of his correspondent's statements, and asks Government to institute an enquiry into the subject. As most of the editors of Native and Anglo-Indian newspapers are under the influence of the Maharani, the writer of the letter in question fears lest this paper, too, should suddenly stop writing in regard to the Maharani and her affairs. The *Hope* newspaper sometime ago wrote against Baikuntha Babu, the Dewan of the Maharani. This annoyed Baikuntha Babu greatly, and he threatened to bring a suit against the editor. But as the latter remained undaunted, the Dewan had to give way. Baikuntha Babu is an ambitious man who wants to be a Rai Bahadur, a member of the Bengal Council, &c. And this is the reason why he is so nervous about writing in the newspapers regarding Kasimbazar affairs.

SAMAY,
May 20th, 1892.

38. The *Samay*, of the 20th May, has the following :—Englishmen are in the habit of saying boastfully, and quoting history to prove their boast, that under their rule the Indians are enjoying greater peace and happiness than they did under either the Hindu or the Muhammadan rule. Life and property, they say, are perfectly secure under their rule: and there is no longer any fear of the *Burgi* (Mahratta freebooter), and thuggee has been put down. The people of India can now travel in six days the distance which formerly took them six months to finish, and with the help of the telephone they can now even converse, if they like, with friends and relations far away. That the people of India are enjoying under English rule a good many material advantages—advantages, that is, of which the ancient Aryans had not even any conception whatever, is unquestionable. But these material advantages do not constitute the only happiness that man can enjoy. The subjects of that ruler can never enjoy real happiness who, while conferring

many material benefits upon them, does not love them at heart. And this is precisely the case with the English rulers of India. They have multiplied the external sources of their subjects' happiness, but as they do not love their subjects, the latter do not enjoy real happiness under them. And Englishmen not only do not love their Indian subjects, they positively hate them. Even the most low-born Englishman looks upon the people of this country as dogs and jackals. The black nigger—that is the name Englishmen give to the natives of India. The Sahebs in the tea-gardens are ferocious as wild beasts. They run into fits of ungovernable anger, if they see a native gentleman in their bungalow with shoes and umbrellas on. A Government tahsildar was once actually insulted by a tea-planter for having entered his bungalow with shoes on. Every Englishman in India looks upon the people of this country more or less in the light of beasts. And this feeling of intense hatred for the natives is increasing day after day, and that is the reason why nigger murder is on the increase. No man is punished for killing a beast, *ergo* no Englishman is punished for killing a native.

If a ruler loves his subjects, the latter can find happiness even in the midst of various material disadvantages. If he neither loves nor hates them, they can account for his apathy, in regard to them, in a variety of ways. They can console themselves in this way—Our sovereign being a foreigner has no sympathy with us, and does not therefore care much for us. But if he positively hates them, they feel themselves miserable in the extreme. And that is precisely the case with the people of India who know that their rulers intensely hate them, and therefore feel extremely miserable. The hardships and indignities which the country is receiving at the hands of Englishmen have thoroughly scandalised the educated native. The uneducated do not come into frequent contact with the Sahebs, and, therefore, do not know the sort of stuff the Sahebs are made of. But business brings educated natives and Englishmen oftener together, and it is on these occasions that Englishmen's hatred to natives finds expression in words. No ruler hates his subjects so intensely as the English ruler hates his Indian subjects. The rulers of every other conquered country except India either conciliate their subjects with favours, or make friends with them in fear. Even the white colonists of Africa, moved by the instinct of self-preservation, fear the 'black niggers,' their subjects. But the people of India are compelled to put up with very different treatment. Whatever Englishmen may do, they will never prosper until they begin to love their Indian subjects. There cannot be peace where there is hatred. And unless Englishmen come to look upon the Indians as human beings, unless they punish those countrymen of theirs who kill natives, and unless they remove the distinction between native and European, their prestige in India will not last long. The people of India are passing their sorrowful lives with tears in their eyes, and no one knows when Providence will take pity upon them.

39. The *Pratihar*, of the 20th May, mentions Annakali Debi of Kasimbazar, and Yogendra Narayan Rao Saheb of Lal-

PRATIHAR,
May 20th, 1892.

The birthday honours.

gola, in the Murshedabad district, as deserving of honour at the hands of Government, and hopes that their claims will not be overlooked on the occasion of the birthday. Both these personages have spent large sums of money in public charity, and yet Government has not thought fit to confer any honours upon them. The Rao Saheb is descended from an ancient noble family, whose members made their mark in society, in the time of the Mussulman Nawabs of Bengal. And if, by conferring honours, Government means to encourage those that have the heart to do good to their countrymen, the Rao Saheb should be one of the first to obtain recognition at its hands.

SUDHAKAR,
May 20th, 1892.

40. The *Sudhakar*, of the 20th May, says that though the educated Hindus are always heard to say that it will not be for the good of India unless Hindus and Mussulmans unite as one people, yet, as a matter of fact, these

The attitude of educated Hindus towards Muhammadans.

very educated Hindus are found to cherish the most inveterate hatred against the Mussulmans. Indeed, they take the Mussulmans to be everything that is bad, ignorant, stupid, superstitious, cruel, capable of every wicked deed, the pest of civilisation; and they hold their Muhammadan countrymen in profound jealousy. The Muhammadans expect love, affection, kindness, and confidence from their enlightened Hindu brethren, but they receive from them nothing but jealousy,

hatred, contumely, and abuse. It is no wonder, therefore, that the Muhammadans should feel wounded at heart.

BANGAVASI,
May 21st, 1892.

41. The *Bangavasi*, of the 21st May, has learnt that the dispensary at Narail in the Jessore district has been without a doctor for the last four months, and is in a very deplorable condition.

BANGAVASI

42. The same paper has learnt from Bahara within the jurisdiction of the Chagram thána, in the Burdwan district, that the people there are suffering from extreme scarcity of water. The only reservoir of water now available in the village is a tank belonging to the late Babu Kirti Chandra Ghosh, but its water is getting polluted owing to the villagers bathing in it. This scarcity of water has given rise to cholera, and people are dying in large numbers. Water scarcity has become chronic in the village, as it occurs every hot season, and can only be averted by the re-excavation of the tank at the eastern extremity of the village.

SANJIVANI,
May 21st, 1892.

43. The *Sanjivani*, of the 21st May, says that Sir Alfred Croft, Sir John Edgar, and Dr. King, of the Botanical Gardens, have all three gone to England, the first two probably for good. All these three gentlemen were bachelors, and there existed a firm friendship between them. The Botanical Gardens were the place where they used to enjoy themselves.

DACCA PRAKASHI,
May 23rd, 1892.

44. The *Dacca Prakash*, of the 23rd May, has the following:—Formerly, the people of this country considered it an act of great religious merit to supply drinking water to the public. Those, therefore, who had money, caused tanks to be excavated in different places. Moreover, labour was very cheap in those days, and the excavation which now costs Rs. 1,000 did not then cost more than Rs. 200. But now, under the influence of western education and Christian preaching, the religious belief of the people has become weak, and nobody therefore thinks of going to the expense for the purpose of acquiring religious merit. Again, with the increase of litigation in the country, unity and mutual sympathy are gradually disappearing among the people. And as the influence of *gramiks*, *manduls*, and other headmen of villages is declining, the power of the people to do a thing by joint effort is passing away. The zamindars no longer possess the power of raising subscriptions from their raiyats for the purpose of doing things of public utility. If they had been allowed to keep in their hands the money which they are paying to Government as Public Works Cess, they might have been expected to do something in the way of providing tanks, &c. When the Public Works Cess was imposed by Government, people thought that its proceeds would be spent in removing scarcity of water and other similar complaints. But up to this time, Government has done nothing of the kind. As the representative of the zamindars, the British Indian Association can ask Government to make a proper use of the proceeds of the Public Works Cess Fund. And if the proceeds of that Fund are found to fall short, the zamindars may be then asked to contribute to the object. There is every probability that, if the matter is properly explained to Government, it will cease to spend the Public Work Cess Fund on any object other than the excavation of tanks, &c. Again, excavation of tanks is, in itself, the most important of all public works. Formerly public buildings were constructed with general revenue, and it is therefore improper to spend the Public Works Fund for that purpose. It is the duty of the British Indian Association to explain these things to Government.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 22nd, 1892.

A water-supply fund for Bengal. 45. The *Dainik-o-Samachar Chandrika*, of the 22nd May, has the following on the subject of establishing a water-supply fund for Bengal:—

The *Hindoo Patriot* would like to see the fund established, and operations commenced at once. We, too, share his wish. Let the zamindar members of the British Indian Association take the lead in this matter. These men have done much for the country, but what they have hitherto done is as nothing compared with the good and laudable project now under discussion. For there can be no manner of doubt that the act would be one of exceeding religious merit, if it were possible to remove the unbearable and almost universal water scarcity which now afflicts Bengal.

It is not, of course, intended that the zamindars alone should come forward to establish and maintain the fund. The idea is that zamindars, patnidars, durpatnidars, sepatnidars, maurasdars, mukarraridars and all others interested in the land should contribute to the fund according to their respective means, and the measure should also receive the sympathy and support of all those well-to-do people who do not belong to any of the landed classes. The fact is, the scheme is one in which the people, one and all, ought to take a keen personal interest. Let the British Indian Association take the matter up, and let it be supported by the Indian Association, the Zamindari Panchayet, and the different Mussulman and Anglo-Indian Associations in the country and the European and Native Chambers of Commerce. It is also desirable that those Europeans who own indigo and silk businesses in this country, and the railway authorities in those parts of the country which are traversed by railways, should direct their attention to the question of excavating tanks. What is wanted is firm resolve and co-operation on the part of all classes of the community in Bengal.

The *Hindu Patriot* is rightly of opinion that the project will not succeed unless and until it receives the powerful support of Government, because it is Government to which belongs the empire and to which the people are subject, and whose clear duty it is to take the lead in this matter. It is not the cities and the municipalities alone that make up the empire.

Thanks to the Lieutenant-Governor, a committee will sit in July next over the question of removing the water scarcity in the municipalities of these provinces. The committee will be composed of officials, delegates sent from municipalities, and one or two sanitary experts. Government not unoften blesses the thrice blessed, and arranges for water-supply in the river beds. As has been remarked by the *Hindoo Patriot*, the work of excavating tanks within municipal areas can be left to be done by the municipal bodies, but elsewhere it should be done by other agencies having liberal funds at their disposal.

It is to be hoped that the Lieutenant-Governor will ask District Boards—the bodies, that is, that represent villages where water scarcity is of the sorest—to send delegates to the water-supply conference that will sit in Belvedere. A few leading and public-spirited zamindars like Raja Peary Mohun and Raja Sasisekhareswar also should be invited to sit in the conference. Dr. Gregg will be a member of the conference, but Dr. K. P. Gupta, who has long studied this question, should also be appointed to it.

It is exceedingly desirable that the conference should, in addition to the points that will be submitted for its consideration, also discuss the question of the establishment of a water-supply fund for Bengal. It behoves the Lieutenant-Governor to take the most prominent part in this matter, and to invite the co-operation of all the zamindars. The united efforts of all classes of the community in this benevolent cause will also prove beneficial from a political point of view. The Lieutenant-Governor cannot surely remain indifferent when benevolence and politics alike call upon the Government to direct its attention to this all-important question. Government cannot, of course, be expected to remove unaided the water scarcity which now prevails all over the country. It has not the power to do that. It will be enough if it makes some contribution to the proposed fund. All newspapers in this country should now make it a point to discuss the question, and endeavour to enlist the sympathy and active co-operation of Government and its officials in behalf of the project.

ASSAM PAPERS.

46. Referring to the exclusion of the natives of Assam from the Provincial Service, the *Paridarshak*, of the 16th May, says that some twenty years ago Sylhet was considered a part of the civilized world, and enjoyed all the privileges of a civilized Government; but now towards the close of the nineteenth century it has been placed in the same category as uncivilized Burma, and is going to be deprived of all its privileges as a civilized country. Formerly, a large number of the people of Sylhet used to get appointments in the public service, both in the civil and criminal departments; but now the civil department of the public service in Sylhet does not contain a single native

PARIDARSHAK,
May 16th, 1892.

of the district. It is true the criminal branch still contains some natives of Sylhet, but they are all recruited from among clerks. Sylhet fared well as a part of Bengal. And it is since her amalgamation with Assam that she has fallen rapidly away from her former position and progress. Government ought to give at least to the educated people of Sylhet greater opportunities for entering the public service. Encouragement of primary education alone will do the people little good, if those who have received high education are not, at least in some measure, provided for.

SILCHAR.
May 16th, 1892.

47. The *Silchar*, of the 16th May, is not sorry to find Government indifferent in the matter of high education. What could be done for the country by M.A.'s and B.A.'s has already been done, and the number of pleaders and mukhtears has become very large. Strict rules are therefore required to prevent this number from increasing. Let the Engineering College, the Medical College, and the Medical Schools remain as they are, for technical, commercial, agricultural, and scientific education has become an absolute necessity. So let the people have all that education. Government is now abolishing the zillah schools, one by one, and let the savings which will be effected by their abolition be spent in furthering any one of the four kinds of education mentioned above—that is to say, let not Government deduct anything from the sum total of the grant which it is now paying for education, and let it spend the greater part of the grant for high education and the whole of the grant for primary education on primary, agricultural, and technical education. The country will then really benefit.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 28th May 1892.